

JAPAN CHRISTIAN ACTIVITY NEWS

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R. TOYOHICO KAGAWA DIES ON APRIL 23 OF HEART AILMENT

Dr. Kagawa died on April 23 at 9:30 P.M. of myocarditis. In spite of a pneumonia attack last year, he continued on with his work never having fully recovered. On the day of his death he had met with Dr. Ozaki and Dr. Tsuru and prayed for 'world peace and the salvation of Japan.' The Japanese press learned of his death through a foreign dispatch. It seemed unfortunate that one who had done so much passed on so uneventfully. On April 25 private services were held at the Matsuzawa Church (Kyodan) which he founded, and a large memorial service attended by 3,000 was held at Aoyama Gakuin on April 29. The sponsoring bodies were the National Christian Council, United Church of Christ, the Socialist Parties, Christian Newspaper and the World Federalist Movement. Those participating in the ceremonies were: Dr. Murata, a classmate, Dr. Tsuru of Meiji Gakuin, Dr. Shirai, Moderator of the Kyodan, Dr. J. Downs, IBC, Mr. Jotaro Kawakami of the Socialist Party and Mr. Shimomura of the World Federalists. His daughter, Miss Umeko Kagawa, secretary of world youth projects with WSCF in Geneva, was able to return in time for the service. The First Order of the Sacred Treasure was bestowed upon him by the government and words of condolence were received from the Emperor. In addition to other gifts, a monetary gift of \$1,000 was received from the Kagawa Cooperators in USA.

His ashes were divided and placed in the Matsuzawa Church plot in Tama cemetery in Tokyo, in his brother's burial plot, in his mother's cemetery in Kobe and in the Kagawa household plot in Shikoku.

Much of his early life story can be learned from his novel 'Crossing the Death Line' which became a best seller in Japan. Although many stories about his early life are in circulation, we thought it fitting to quote from an article by Dr. Harry W. Myers, who has been called 'his second father.'

"T. Kagawa was born August 10, 1888, in Kobe. His father's family was wealthy. His father's legal wife had no children. I first met him when he was a slender, precocious lad of 13, with a brilliant mind and an ambition to learn everything. He was converted while a member of my English Bible class and at once threw himself with all his energy into the work of the church and the Sunday School to an extent that was at times embarrassing. On graduating from middle school he told his uncle that he was going to become a Christian minister and was promptly told to leave the house. He came around to our house as he had nowhere else to go and we sent him up to study at Meiji Gakuin in Tokyo.

After finishing there, he came back to Kobe and entered our (So. Presbyterian) Seminary, but before long developed TB and had to withdraw to try to get back his health. Twice he was at the very point of death. (In Dr. Kagawa's testimony he told how he was touched by the love and help of Dr. Myers during this period). He spent nearly a year in a fisherman's cottage on the seaside at Gamagori, which he rented for \$.50 a month. While there he had come to know and love the poor. In his graduating year at the Seminary he began going down to preach in the slum section of Shinkawa, Kobe, (then the worst slum in Japan) on the street corners and before long he began to see results. He asked permission to leave the dorm and rent a room down there that he might provide a place for the young men he was getting hold of where they would be free from the temptations of the slums. We tried to dissuade him because of his weak physique... but he had made up his mind and go he would, regardless of the consequences. He moved on Christmas Day 1909.

He was living the Sermon on the Mount literally. He never possessed two coats, as he would give one away to the first man he saw shivering from cold. Often he would give away his food and live on two meals a day. During this time he wrote 'The Psychology of Poverty' and a little book of poems 'Two Measures of Tears'. He would get up at 5 o'clock and preach to the laborers about to go to their work and again at dusk. He was tireless in visiting, nursing the sick, and helping to bury the dead. Friends who saw his work gave him considerable sums of money... He tried various plans to help the community about him, such as a night school, a sewing school, dormitory, a cheap eating house and a brush factory accompanying it all with much preaching, prayer and Bible teaching.

After his return from America, he leaped into prominence. His book on Poverty made him an authority on social work, and he was invited to give lectures.. far and wide. He began to organize labor unions.. he was responsible for getting up many public meetings to agitate for prohibition, abolition of licensed quarters, universal suffrage, for better streets and similar reforms. He was in great demand as a preacher and hundreds were added to the church through him..." Dr. Myers includes

message dictated in English by Dr. Kagawa October 6, 1922. "My chief work is the building and the re-building of the Human Temple. It is the carpenter Jesus alone who is able to do this work. I am helper and servant to Him. The material for this building is Life, Labor and Liberty. . . ." His beliefs and concerns were expressed in action. Not only did he found a labor union, but organized a labor college and acted as peace-maker in many strikes. He was also active in helping the farmers and found a consecrated helper in Mr. Motojiro Sugiyama, who helped organize the Farmer's Union, a consumer cooperative. Cooperatives had been introduced in 1900 but Kagawa stressed the Rochdale plan of profits to consumer in proportion to purchases. Rural Gospel Schools after the Danish plan were developed with 1-2 week institutes and much religious training was given.

After the Great Earthquake in 1923 Kagawa was sent to Tokyo to do relief work and was asked by the Government to help in reconstruction. He began the relief work with three workers and in a short time had 50 workers from the leading universities in Tokyo. Men were running bath houses, barber shops, managing milk depots, dispensaries, caring for children, ministering to the suffering and doing anything that came to hand for the sheer love of service. Many were added to 'Friends of Jesus,' a group whose members are pledged to prayer and service. During the next years he gave his full time in educating and organizing social workers. . . yet he continued to preach 2 nights a week. Later he accepted the job of head of the Social Bureau of Tokyo and refused any salary. Ten days a month were spent in the office, using the evenings for preaching and the other 20 days were spent in travel in the evangelistic program.

His efforts in the realm of social works seem almost limitless. 15 full sized Christian Centers were carried on through his efforts (all were destroyed by bombs), he had organized cooperative pawn shops, places serving cooked meals for working parents, cooperative medical service, group insurance, a tubercular sanitarium and in post-war reconstruction he did much. (It is said that over \$100,000 was received by him for reconstruction). His prolific writings did much to help support the work and over 190 books have been written by him. His last book 'Purpose of the Cosmos' was published by Mainichi Press. He also founded the 'Christian Weekly Newspaper'.

His last prayer contained the desire for peace that has seemed to be on his heart since his middle school days when his article 'An argument for World Peace' appeared in the home town paper. He was in the Japanese group of Christians sent to America in 1941 as a last hope to prevent war. It came to be known as the Riverside Group. After the war he was on hand with other Japanese members of the Riverside Group to greet the American delegation of four that arrived October 23, 1945 in response to their invitation in 1940. He was arrested for apologizing to China for Japan's invasion and was arrested two other times for expressing his peace sentiments. Postwar he was also active in the World Federalist Movement. He also made an overture for peace to former President Rhee of Korea through the Mainichi Press in 1955. He was an advisor in the Socialist Party.

Yet beyond all this, he was an evangelist and a consecrated preacher of the Word of God. Although he was not soon readily accepted by his own denomination, he became an almost indispensable member of every

important gathering. As a result of an experience at the Missionary Conference in Jerusalem in 1928, he started the Millions Souls Campaign. In 1930 his movement was merged with the other churches national campaign. Of the 200 who shared the platforms, Kagawa became the center about which it pivoted. Its theme was 'Thy Kingdom Come; in My Heart. In the World.' They aimed at fishing folk, farmers, miners, transport workers, not to mention nurses, teachers, clerks, and carpenters, that they were seeking to reach in the campaign. A paper called 'The Kingdom of God Weekly' was also published. He was the evangelist for the 2 year campaign. He not only traveled in Japan but also abroad on his preaching trips and campaigns. Post war, Dr. Kagawa became the central figure in the National Council-United Church of Christ nationwide 3 year campaign. He traveled all over the country risking his own health in crowded trains and buses preaching Christ as Lord. Over 200,000 cards of inquiry and decision were handed in.

As time passes on and history sharpens perspectives maybe his services to God and his unstinting service for his fellow man will become more fully appreciated in the country he loved so much.

UNITED CHURCH REACHES OUT IN OVERSEAS EVANGELISM

DEPUTATION TO OKINAWA-

On March 7, Reverend Mr. Yasuji Ichikawa (chairman), Reverend Mr. Ryoichi Kato and Reverend Dr. Charles Germany flew to Okinawa to spend eight days in a fellowship visit to the United Church of Christ in Okinawa.

Before the war, Okinawa was in the Kyushu Presbytery (kyoku) and the church still seems to fall back upon reference to the Constitution and Rules of the United Church of Christ in Japan as individual problems arise in church order and program. There is however, a growing organizational sense within the church and pastors are already expressing concern over the lack of personnel to staff and maintain the committee system which is growing in complexity. The members of the deputation were impressed with the promise of future leadership which lies in the young ministers. The Confession of Faith of the United Church in Japan is used and was referred to as "having been lent us by the church in Japan." One has not emerged from the Church itself.

At present there are 19 related churches with over 100 members (7 of these are self-supporting) and 45 evangelistic stations. (One church, where the elders and believers are very strong, has 16 evangelistic stations, but they are short of workers to keep the stations going and would like some help from Japan.) There are 18 ministers, some of whom have not gone to seminary, 4 missionaries and 3,000 believers.

Mr. Kato stated that the opportunities for evangelism are many but the workers are scarce. As a result of their discussions with leaders, believers and ministers the following agreement has been adopted. (Unofficial translation of Dr. Germany)

"Preamble: In order that the United Church of Christ in Okinawa and the United Church of Christ in Japan may henceforth cooperate more closely in evangelism and may enter more deeply into fellowship with

each other within their common Lord, the following agreement is concluded;

- 1) To enter into an increasingly active exchange and flow of personnel between the two United Churches, thus aggressively entering into a concrete performance of evangelism in cooperation.
- 2) Henceforth in liaison relationships and in programs of cooperation, all contacts will be carried out through the Board of Trustees of the United Church in Okinawa and the Overseas Evangelism Committee of the United Church of Christ in Japan.
- 3) In order to facilitate liaison and cooperative relations between the two United Churches, there will be the fullest possible exchange of materials concerning the mission of the church and evangelism.
- 4) The two United Churches as component member bodies of the EACC and WCC will foster cooperation in evangelism from the standpoint of the ecumenical church in the world."

Signed on March 14, 1960 by the leaders of the United Church of Christ in Okinawa and by Mr. Ichikawa for the Overseas Evangelism Committee of the United Church in Japan.

Concretely the following plan has been decided upon by the Kyodan in Japan.

- 1) Send Japanese ministers to Okinawa to help for short terms, 6 months to one year.
- 2) Bring 1-2 ministers here each year for the refresher course offered at the seminary for Japanese Kyodan pastors,
- 3) Give scholarships to graduates of their Christian college for graduate study at one of the Kyodan-related colleges here. (Especially social work).

Mr. Germany's impressions of Okinawa-

"The deputation, all of whom were visiting Okinawa for the first time, were impressed by the remarkable interrelations of Okinawa and Eastern Culture with the omnipresent evidences of American influence. Though the deputation sensed the presence of groups within Okinawan society critical of the present relationship between Okinawa and the United States, we were impressed by the overall affirmation of the present relationships. Okinawan leaders with whom the deputation talked, primarily church leaders, though inclusive of some business and educational leaders, while expressing consistent appreciation for the influence of America in the economy of Okinawa, indicated concern for some of the inevitable concomitant factors of this pattern of relationships. Attention was drawn particularly to the rise in delinquency and crime on the island and the loss of purity of Okinawan patterns of life. It was the impression of the deputation that the earlier conflict between the Army and Okinawa regarding land issues was no longer of primary significance in the life of the island."

the Okinawan Kyodan

"We were impressed by the magnitude of the task and the opportunity which is before the church in Okinawa though obviously great growth is called for in every area of the life of the church in the face of this challenge. Differences between the situation of the Kyodan in Okinawa and in Japan were easily apparent. One notes the absence of strong non-Christian religious opposition in Okinawa such as Buddhism and Shinto provide in Japan. Religious foundations there seem to be in the area of ancestor worship and animism. It is noteworthy to observe, however, the militant entrance of the "New Religions" from Japan.

The securing of a hearing for the gospel in Okinawa seems easier though the process of leading hearers into disciplined church life seems difficult. Whereas the church in Japan seems overly conscious theologically, one misses theological concern and foundations within the life of the Okinawan Kyodan. This seems apparent in the lack of a fully adequate theological concept of the church and of the function of the Christian minister. It reflects itself in the status and handling of the sacraments and in the program of training towards church membership and in the need of a deepening sense of stewardship. None of this, of course, is said with the thought in mind that the situation in Japan provides the ideal background against which this comparison is made."

AGRICULTURAL SPECIALIST SENT TO INDIA THROUGH OEC

Yoshida, Kenzo, graduate of Utsunomiya Agriculture University, worked in the experiment station at Hokkaido as a specialist in farm machinery, inventing machinery that poor farmers could easily afford prior to being sent to the Allahabad Agricultural Institute in India. The arrangement was made through EACC which supplied travel but OEC contributed about \$300 toward his support prior to his departure. He wrote that he has been doing a lot of speaking, demonstrating methods and devising work tools. He was very impressed with the warm reception he received and is enjoying his work very much. The Methodist Board is supporting him on the field.

DOCTOR AND FAMILY LEAVE FOR TAIWAN

Dr. Kazuo Saekawa left May 2 by air for Taiwan. He was sent through the OEC in response to a request from the Taiwan Leprosy Relief Association. The 40 year old doctor was accompanied by his wife and two children. He was formerly the chief surgeon at the National Leprosarium in Okayama where he worked for 15 years. After a month lecture tour in Taiwan in 1952 he returned in 1954 for 6 months performing surgical operations in plastic surgery. The present length of service is for 2 years, but if they can maintain their livelihood he hopes to stay longer. He will be performing operations and working in cooperation with evangelism at a clinic of the Taiwan Leprosy Relief Association which is related to a church. Sunday, May 1, he said farewell to the members of his home church in Denenchofu, Tokyo, where Rev. Mr. Okada is pastor. As thrilling as this doctor's sacrifice of financial gain for the service to humanity, is the spirit of outreach in the 667 (active) member church which has set a goal of \$30.00 a month to overseas evangelism for the next two years.

The United Church is contributing to the support of the doctor's elderly parents and a child they left behind. The budget of the OEC is 1 million yen.

INTERSEMINARY PROFESSORS CONFERENCE HELD

The conference was held April 5-7 at Izu Nagaoka and was attended by 45 professors from the 7 related seminaries of the United Church: Toyama Gakuin, Tokyo Union Theological Seminary, Tsurukawa Rural Evangelism Seminary, Doshisha University, Kwansei Gakuin, Japan Biblical Seminary, Tokyo Shin-Seisho Gakko and members of the Kyodan committee.

Meetings centered around the relationships of the schools and discussions were also held according to the special fields of the professors. In these small groups a very effective interchange of ideas took place. Careful study was given to the courses of the American seminaries and the contents of the curriculum were also considered.

This year's total graduating students number 80. In considering the possibilities of these students getting jobs, it seems that in relation to retiring pastors, new opportunities, and other needs opening up that there is a balance between the incoming students and calls available. The task of the woman graduate and her course of study was also discussed.

Also brought out was the difficulty of a theological department of a university to get recognition (seminaries have a 6 year course for high school graduates) and it was decided to approach the Education Ministry concerning the matter.

Also alluded to were difficulties and hindrances that the traditional cliques and groups pose to the seminary's function and the total work of the church. It was the last conference for the beloved professor Tokuzo Hiraga of Tokyo Union Theological Seminary. He passed away the following Sunday at the age of 66 from pneumonia. He was professor of practical theology and homilectics.

